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NEGRO HOME LIFE AND STANDARDS OF LIVING

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Before the Civil War there were, generally speaking, two classes of Negroes in the United States, namely free Negroes and slaves. After the Civil War and the abolition of slavery, the plantation Negroes remained, for the most part, upon the soil and formed a class of peasant farmers. This class, which represented 80 per cent of the race, constituted the base of the social structure, so far as such a thing may be said to have existed at that time, among the members of the race. Above this there was a small class composed in part of free Negroes, in part of a class of favored slaves, all those in fact whom education, opportunity or natural ability had given material advantages and a superior social position. It was this class which took the leadership directly after the war.

In recent years the number of occupations in which Negroes are engaged has multiplied and the area of the Negro's activities, except perhaps in the realm of politics, has greatly extended. The descendants of the free Negroes and of those slaves who started with superior advantages directly after the war have gone very largely into the professions. They are lawyers, physicians, teachers, musicians, playwrights and actors. One of the highest paid performers on the vaudeville stage today is a colored man. Several of the most successful composers of popular songs are colored. Others are engaged in various kinds of social service. They are missionaries to Africa, secretaries of Young Men's Christian Associations, social settlement workers, and so forth. In almost every instance it will be found that the men and women who have gained distinction in any of the professions mentioned were the descendants either of free Negroes or of a class which I have called favored slaves.

In the meantime there has grown up in recent years a vigorous and pushing middle class, composed of small contractors, business men of various sorts, bankers, real estate and insurance men. The two largest fortunes left by Negroes of which we have any record were made in real estate speculations. Thomy Lafon, who died at

his house in New Orleans in 1892, left a fortune which was appraised at \$413,000 and Colonel John Mackey, who died in Philadelphia in 1902, left property which was valued at \$432,000 and was probably worth very much more, since a large part of it was coal and mineral land in Kentucky.

At the same time, from among the peasant farmers, there has grown a small class of plantation owners. These men farm but a small portion of the land they own, and rent the remaining to tenants, to whom they stand in the position of capitalists. Usually they will run a small store from which they make advances to their tenants. Although there were, among the free Negroes of the South before the War, a certain number who owned large plantations, and some who owned slaves, the Negro plantation owners in the South today have been recruited almost wholly from the ranks of the plantation Negroes. They represent, in other words, men who have come up.

The growth of a Negro middle class, composed of merchants, plantation owners and small capitalists, has served to fill the distance which formerly existed between the masses of the race at the bottom and the small class of educated Negroes at the top, and in this way has contributed to the general diffusion of culture, as well as to the solidarity of the race.

Although the distinction between the upper and lower strata of Negro social life is not so clearly marked now as formerly, the descendants of the different types of antebellum Negroes have preserved, to a very large extent, the traditions, sentiments and habits of their ancestors, and it will contribute something to understanding the social standards, the degree of culture and comfort which the Negro peasant, the Negro artisan, business and professional man enjoy today to take some account of those earlier, ante-bellum conditions out of which they sprang.

The great majority of the slaves were employed in only the crudest forms of unskilled labor. They were field hands, working under the direction of an overseer and reckoned, along with the stock and tools, as part of the equipment of the plantation. Under these circumstances the amount of general culture and knowledge of the world which they obtained depended upon the extent and character of their contact with the white man and with the outside world. This differed greatly in various parts of the country. There

was perhaps, no part of the South where the plantation Negro grew up on such easy and familiar terms with his master as in south-western Virginia. Here the farms were small; the crops were varied; servant and master worked side by side in the field and lived upon an equality rarely if ever seen in the states farther South. The effects of these ante-bellum conditions may be clearly seen today. There is no part of the South, perhaps no part of the United States where the small Negro farmers are more independent and prosperous, or where the two races get on better together, than, for example, in the region around Christianburg, Va.

The homes of the Negro farmers in this region would be regarded as comfortable for a small farmer in any part of the country. They are frequently two-story frame buildings, surrounded by a garden and numerous out-buildings. The interior of these homes is neat and well kept. They contain a few books, some pictures and the usual assortment of women's handiwork. A general air of comfort and contentment pervades the homes and the community. Nearby there is a little six months country school. You learn, also, that one or two of the children have completed the course in the public school and have been sent away to a neighboring academy to complete their course.

The contrast between one of the homes in this part of Virginia and a similar home in a region like the sea islands, off the coast of South Carolina is striking, particularly if you have come, as was true in my case, almost directly from one to the other. In the sea islands the slaves were more isolated than in almost any other part of the South. The result is apparent in the condition and lives of the Negro people today. Outside of the towns they live, for the most part, on little farms of ten and twenty acres which were sold to them by the federal government directly after the war. These homes are quaint little nests, often curiously improvised to meet the individual necessities of the household. The people are on the whole densely ignorant, but possess a shrewd and homely wit that makes conversation with them an interesting exercise. Among themselves they speak a dialect that is scarcely intelligible to an outsider and they have many quaint and curious customs, some of which may have their source in Africa. Among other things peculiar to the people of these islands are there "prayer houses." These prayer houses are a local institution, older and different from the

churches, which were introduced after the Civil War. Connected with these prayer houses, also, there are religious forms and exercises, older and cruder than those practised in the churches. What is recognized elsewhere as a weakness of the Negro race, and perhaps of all isolated and primitive peoples, namely a disposition to cherish personal enmities, and to split and splinter into factitious little groups, finds abundant illustration here. There are probably more little churches, more little societies, and, if I can judge, more time and energy wasted in religious excitements and factional disputes among the people of the sea islands than in any similar group of colored people anywhere in the South. As is, perhaps, to be expected, where so much time and energy are expended in litigious and ceremonial excitements there is not much left for the ordinary business of daily life. In spite of this fact I am disposed to believe that the home life of the sea island people is more comfortable and quite as wholesome as that of the peasants in many parts of southern Europe which I have visited.

It was notorious, even in slavery times, that the up-country Negroes were superior to the coast Negroes, and this seems to be true today, even of those remote parts of the black belt where the Negroes are still living very much as they did in slavery times. I visited not long ago, one of these isolated little communities, situated on the rich bottom lands along the upper reaches of the Alabama River. The settlement consisted of, perhaps, a hundred families, who are employed during the year on one or two of the plantations in the neighborhood. Ordinarily, on the old fashioned plantations such as these, the tenants would live in the "quarters," as they did in slavery days, or in little huts scattered about on the land they tilled. In this case, however, owing to the fact that the cultivated land was so frequently inundated by spring floods, the tenants of each plantation were located on a little stretch of sandy soil which the spring flood never reached, although it often covered all the surrounding country. This stretch of sand is dotted, at convenient distances, with giant live oak trees, which afford a welcome shade and give the effect of a natural park. On this little sandy oasis are scattered at irregular intervals the homes of the people of the settlement. They are, for the most part, little rude huts with two or three rooms and a few outbuildings. Sometimes there are fruit trees in the garden in front of the houses, with a barn,

pig stys, hen yards, in the rear and on the other sides, the number of these buildings depending upon the thrift of the farmer.

Most of the people who live here have grown up in the settlement or have married into it. At one of the neatest of these little cottages I met a little withered old man, who proved to be the patriarch of the community. His memory went back, I found, to the time when this region was a wilderness. He knew the history of every family in the settlement. A large portion of them were, in fact, his children and grandchildren and he told me, in response to my questions, the whole story of the pioneers in this region and of the manner in which the land was cleared and settled. He himself had never been away from the plantation except for a few months during the war, when he ran away to Mobile. The little house in which he lived was the typical two-room cabin, with a wide open hallway, or rather porch, between the two sections of the house. The interior was rather bare, but everything about the house **was** clean and neat. A vine grew over the porch, a gourd hung from the beams, and a few trees were in blossom in front of the house.

The other houses in the community are much like this one, some of them even smaller. One of the more enterprising citizens, however, who was, as I remember, the only land owner, has erected a new four-room house. In this house there was a rug on the floor, a few pictures, most of them family portraits, some books, generally what are known as "race books," which contain uplifting accounts of the progress of the race. Besides these, there were several copies of a weekly farm paper, a few government agricultural bulletins and a large framed lithograph portrait of Booker T. Washington. Another thing which distinguished this house from the others **was** the possession of a screen door, a further evidence that the **owner** of the house was an exceptional person in this community.

The principal diet here, as elsewhere among the Negro farmers in the South, consists of fat pork, corn bread with syrup, and greens. In addition to this, there are on occasions eggs and chicken and perhaps tea and coffee. A really thrifty housewife, however, knows how to brew tea from herbs gathered in the woods, and at certain seasons of the year there are fish and game in abundance.

The budget of an average Negro tenant farmer as accurately as I was able to obtain it, worked out about as follows:

Rent, two bales of cotton and seed.....	\$150.00
Clothing for a family of six.....	76.75
Groceries.....	125.00
Physician and medicines.....	9.00
"Christmas money".....	15.00
Church and school.....	5.00
Average cost of fertilizer and farm equipment, feed for mule, etc.....	162.75
Total expense.....	543.50
Cash.....	56.50
Total.....	\$600.00

There is always room for a wide margin in these accounts. In a bad season or when cotton is cheap the value of the tenant's portion of the crop may fall far below the estimated income of \$600. With a good season it will amount to considerable more.

The average tenant farmer will spend as much money during the cropping season as the grocer or the banker who is advancing him will permit. An actual month's rations for a farmer of this class is as follows:

Chops, four bushels } For mule and other stock.....	\$7.50
Oats, five bushels }	
Flour, 50 pounds.....	1.95
Meal, one bushel.....	1.00
Meat.....	1.50
Lard.....	.50
Sugar.....	.60
Groceries.....	.95
Total.....	\$14.00

To this must be added \$4 in cash which will make the total cash of the monthly ration for a family of six, \$18. This ration will of course be supplemented by the products of the garden and of the farm. A thrifty farmer, however, can reduce the amount of his purchases at the store to almost nothing. He can raise his own cane and make his own syrup; he can raise his own fodder, and supply himself with pork and corn meal from his own farm. This is what he usually does as soon as he sets out to buy a farm of his own.

There has been great improvement in recent years in the living condition of the Negro farmers in most parts of what is known as the Black Belt. This is particularly true of those sections of the

country where the Negroes have begun to buy land or where they have come in contact, through schools or through agents of the farm demonstration movement, with the influences that are changing and improving the method and technique of farming throughout the South.

Wherever one meets a little colony of Negro land owners and wherever one meets a Negro who has risen to the position of farm manager, one invariably finds improvement in the character and condition of the Negro home. Whenever a good school is established it is usually the center of a group of thrifty Negro farmers. Not infrequently a Negro farmer, who has acquired a little land or a little money, will sell his property and move to another state or another county in order to obtain good country school accommodations for his children. Macon County, Alabama, for example, in which the Tuskegee Institute is located is said to have more Negro landowners than any other county in the South, and very many of these have come into the county during the past five or six years since an effort was made by the Tuskegee Institute to build up and improve the country schools in that county. A large proportion of colored farmers in Macon County live at present in neat four- and five-room cottages. The standard of living has been appreciably raised in this and neighboring counties.

Census statistics show that the number of Negro landowners is increasing throughout the South about 50 per cent more rapidly than the white. Ownership of land invariably brings with it an improvement in the stability and the comfort of the home. The number of large landowners and farm managers is likewise increasing. Recently I visited the house of a Negro "renter" in Georgia. He was, in fact, not the ordinary tenant farmer but rather a farm manager. He himself farmed but a small portion of the land he rented, subletting it to tenants over whom he exercised a careful supervision. He was a man who had never been to school, but he had taught himself to read. He was living in a large comfortable house, formerly occupied by the owner of the plantation. This man was not only a good farmer but, in his way, he was something of a student. Among his books I noticed several that had to do with the local history of the country during slavery times, which showed that he had an amount of intellectual curiosity that is rare in men of his class. This was further shown by his eagerness to

talk about matters of which he had read in the newspapers in regard to which he wanted more information. He had, as I remember, about \$5,000 in the bank and was looking forward to purchasing very soon the plantation upon which he was living.

I have frequently met Negro farmers, old men who had come up from slavery, who owned and conducted large plantations, although they could neither read nor write. One man in Texas, who owned 1,800 acres of land told me that, until recent years, he had carried all his accounts with his tenants in his head. Finding however, that, as he grew older, he was losing his ability to remember he had hired a school teacher to keep his accounts for him. Sometimes these men who have struggled from the position of peasant to that of a planter live in much the same way as their tenants. But the next generation is usually educated and learns to spend, even if it has not learned to make.

In the North, as might be expected, Negroes farm better and live better than they do in the South. One of the most successful farmers in the state of Kansas is Junius G. Groves of Edwardsville, Kans. Groves was born as slave in Green County, Ky. He went over to Kansas with the exodus in 1879. He started in 1882 to raise potatoes on a rented farm of 6 acres. He now owns 503 acres in the Kaw Valley upon which he raised last year a crop of 55,000 bushels of potatoes. With the aid of his sons, who were educated in the Kansas Agricultural College, Groves has applied scientific methods to his farming operations. By this means he has been able to raise his maximum yield on a single acre to 395 bushels. He has recently erected a handsome modern house which a writer in *The Country Gentleman* describes as "a twenty-two room palace overlooking a 503 acre farm." A farmer like Groves, however, belongs to what I have described as the middle class, composed of men who operate on a relatively large scale and with their own capital.

Although the great majority of the slaves were employed at work in the fields there were, on every large plantation in the South before the Civil War those who were employed as carpenters, stonemasons, and blacksmiths. In all the larger cities, also, there were a certain number of Negro mechanics who hired their own time and were given a good many of the privileges of the free Negroes. Negro slaves were also employed as sailors, as locomotive firemen, as well

as in other positions requiring skill and a certain amount of responsibility. Slaves of this class were better treated than the ordinary field hand. They were better housed, better clothed and better fed, and, with the exception of the house servants, were allowed more privileges than the other people on the plantation. At the close of the War, therefore, there were a considerable number of trained workmen among the former slaves. Of all the people who came out of slavery these were, perhaps, as a class, the most competent self-respecting, and best fitted for freedom.

In spite of this fact Negroes have probably made less advance in the skilled trades than in other occupations. The reason is not far to seek. With the growth of cities and manufacturing industries since emancipation, great changes have taken place in the character and condition of skilled labor in the South. The cities have drawn more heavily upon the white than the colored portion of the populations and, whenever there has been a change or reorganization in an industry, the poor white man has profitted by it more than the Negro. The cotton mills, the majority of which have been built since the war, employ almost exclusively white labor and it is only recently that Negroes have anywhere been employed as operatives in any of the spinning industries. In certain occupations, like that of barber and waiter, the Negro has been very largely crowded out by foreign competition.

Labor unions have almost invariably sought to keep Negroes out of the skilled trades. In those occupations, however, in which the Negro has shown his ability to compete and has managed to gain a sufficient foothold to compel recognition, as for example in the coal and iron industries, the timber and turpentine industries and, to a less extent, in the building trades, labor unions have made earnest effort to bring Negroes into the unions and have thus insured for them the same wages and ultimately the same standards of living as prevail among white artisans of the same class.

As a rule the Negro has made less progress in occupations in which he formerly had a monopoly, like that of barbering and waiting, than in new occupations into which he has entered since emancipation. Wherever Negroes have had to win their way by competition with the white man they are, as a rule, not only more efficient laborers, but they have invariably adopted the white man's standards of living.

There are, particularly in every large city as well as in every small town in the South, multitudes of Negroes who live meanly and miserably. They make their homes in some neglected or abandoned quarters of the city and maintain a slovenly, irregular and unhealthy sort of existence, performing odd jobs of one kind or another. Very few colored people of the artisan class, however, live in these so-called "Negro quarters." There are always other quarters of the city, frequently in the neighborhood of some Negro school, where there will be another sort of community and in this community a large proportion of the people will be composed of Negro artisans and small tradesmen. They will live, for the most part, in little three- or four-room houses and, if they happen to own their homes, there will be a vine training over the porch, curtains in the windows, a rug or carpet on the floor. The children who go to school will be neatly and tidily dressed. There will be a few books in the front bedroom, a little garden in the rear of the house and a general air of thrift and comfort about the place.

In the course of time, if the family continue to prosper, the children will be sent to a secondary or high school. The eldest will go away to a normal school or college of some kind, and the eldest boy will go, perhaps, to Tuskegee or some other industrial school. When these children return home they will sometimes go to work to earn money enough to help other younger members of the family to enter the schools which they have attended and thus, in time, the whole family will manage to get a moderate amount of education.

When all the members of the family work together in this way there are the best possible relations in the home. It is in those homes, of which there are unfortunately too many in every town and city, where the father works irregularly and the mother is compelled to do day labor, that one meets idle and neglected children, a large proportion of whom grow up to recruit the shiftless, loafing and criminal class.

As a rule the Negro artisan is thrifty. The following budget is that of a journeyman printer.

Living expenses.....	\$240
Clothing.....	60
Church and school.....	12
Medicine and medical attendance.....	16
Insurance, taxes and interest.....	84
Incidentals.....	48
Savings.....	150
Total.....	<u>\$610</u>

This man lives in a neat five-room cottage which he owns. His wife conducts a little store and in addition to his work as journeyman printer he conducts a little Sunday school paper. He is district superintendent of Sunday schools in the neighboring county, and employs his Sundays in visiting the Sunday schools under his charge and in circulating, incidentally, the paper he publishes, so that, at the present time, his annual revenue is considerably larger than his earnings at his trade.

Negroes who are employed in industries in which the laborers are organized, as for example the building trades and the coal and iron industries, earn more, but, perhaps save less. Negro miners earn frequently as much as from \$100 to \$150 per month. These men live well, according to their light, but they are notoriously wasteful and improvident and, except in those cases where their employers have taken an interest in their welfare, they have made little if any advance in their standards of living over the farm laborers or tenant farmers from which they, in most instances, are recruited.

Among the free Negroes in the South there were, in slavery times, a certain number of planters and slave owners. Some of the Negro planters of Louisiana were wealthy, for four or five of them were said in 1853 to be worth between four and five hundred thousand dollars each. Others were small traders, peddlers, blacksmiths, shoemakers and so forth. In some of the older cities of the South, like Charleston, S. C., there was a little aristocracy of free Negroes, who counted several generations of free ancestors and because of their industry, thrift and good reputation among their white neighbors, enjoyed privileges and immunities that were not granted to other free Negroes in the South.

Not only in Charleston but in Baltimore, Washington, D. C., Philadelphia, New York and New Orleans there were similar groups

of free colored people, who were well to do and had obtained a degree of culture that raised them above the mass of the Negro people, free or slave, by whom they were surrounded. Associated with the free Negroes were a certain number of privileged slaves who were frequently the illegitimate sons of their masters.

It was from this class of free Negroes and privileged slaves that, a little later on, the professional class among the Negroes, the lawyers, the physicians and to a very large extent the teachers, were recruited. It was not until after politics as a profession for Negroes began to decline in the South, that a number of men who had entered politics directly after the Civil War began to go into business. As they had, in many instances, either by inheritance or as a result of their savings while they were serving the government, succeeded in accumulating a certain amount of capital, they frequently went into some sort of real estate or banking business.

About 1890 the first successful bank was started by Negroes. There are now more than sixty such banks in the United States. Either in connection with these banks or independently there have been organized small investment companies for the purchase or sale of real estate and, as the demand for homes by Negroes of all classes has grown rapidly in recent years, the number of these institutions has multiplied.

As business opportunities have increased, the number of Negro business men has been recruited from the professional classes. Very frequently Negro physicians have started drug stores in connection with the practice of their profession, and from that they have gone into real estate or banking.

As the opportunities for Negro lawyers have been small, particularly in the South, most of them have connected themselves with some sort of business in which their legal knowledge was of value—real estate, insurance, saving and investment associations, and so forth.

One of the wealthiest Negroes in the South today started as a physician, made his money in the drug business and in real estate, and has since become a banker. The president of the largest Negro bank in the South, the Alabama Penny Savings Bank, was formerly a minister.

It is in this way that the ranks of the Negro business men have been recruited from the members of the educated classes.

However, the first Negro business men were, not as a rule educated. In the North, before the war, the most successful Negro business men were barbers and caterers. In the South, directly after the war several Negroes who had made small fortunes started in the saloon business. They had been employed, perhaps, as porters and bartenders and eventually went into business for themselves. There were special opportunities in the whisky business, because in the bar rooms whites and blacks met upon something like equality. It was not until recently that the regulators of the liquor traffic in certain cities required separate bars for the different races. Even now there is usually a back door for Negroes. Sometimes, where the bulk of the trade is supplied by Negroes, they have the front door and the whites the back.

In certain other business-like undertakings, in which Negroes have found that they could get better service from black men than from white, Negroes early found a business opportunity which they have since largely exploited. The wealthiest Negro in New York today is an undertaker.

A number of Negroes, who began as journeymen in the building trades, rose to the position of contractors and then became large landlords, living upon their rents. In one comparatively large city in the South the most successful baker and in another, the most successful fish dealer, are Negroes. These men have been successful, not because of any special opportunity opened to them, as in the case of the Negro physician and the Negro undertaker, but because they were enterprising, and knew how to handle the trade. Both these men do the larger part of their business with the white rather than with the colored people.

The president of the largest and most successful Negro insurance company in the South, the North Carolina Mutual and Provident Association, was formerly a barber. In most instances the successful business men have been men with very meagre education and very few opportunities. These pioneers, however, have made opportunities for others and they have accumulated an amount of capital and experience which has laid the foundation for an enterprising middle class, now rapidly advancing in wealth and in culture.

As soon as a Negro has succeeded in accumulating a little money, his first ambition is to build himself a comfortable home.

At first the Negro's attempts at home building are, as might be expected, a little crude. For example, if he plans his own house, he usually puts the bathroom off the kitchen. After he gets a bathroom he will probably want to have some pictures on the walls. The thing that strikes his fancy is usually something in a large gilt frame such as one can buy cheap in an auction store. Then he acquires a gilt lamp, an onyx table, perhaps, and a certain amount of other furniture of the same sort.

If, in addition to a comfortable income, he has gained a moderate amount of education, he wants to travel, and see something of the world. This disposition on the part of the Negro, whenever he can find excuse for it, serves, however, to correct his first crude attempts at home decoration and to widen his views about the value and convenience of a well-planned house. The numerous conventions which every year bring together large numbers of Negroes from all over the country provide an excuse for travel. The fact that it is difficult for Negroes to get hotel accommodations in many parts of the country put upon every colored man who has a comfortable house, the obligation of opening his house to every member of his race who comes well recommended. Some times Negroes who have been a little extravagant in building and furnishing a house are very glad to rent rooms to a select class of travelers. In any case, Negroes are naturally hospitable. They take a very proper pride in their houses, when they happen to have good ones, and are always glad to entertain visitors.

As a result of this custom of keeping open house Negroes are doubtless more disposed than they otherwise would be to take pride in the care and decoration of their homes. There may be something, also, in the explanation which one colored man made for building and equipping a home in a style which seemed a little beyond his means. He said: "We may have been, wife and I, a little extravagant in building and furnishing our house, but the house in which we were born had none of these things, and we are trying to make up to our children what we missed when we were little." The result of this is that for the Negro travel is often an education in home building. In every home he enters he notices closely and when he returns home he profits by what he learns.

Negroes of the better class not only travel a great deal in this country but a considerable number of educated Negroes go abroad

every year and from these journeys they bring back not only many new and happy impressions but also a considerable amount of information in the art of living that they do not have the opportunity to get at home. In the course of time all this experience and information filter down and are used by the well-to-do class of Negroes everywhere.

The number of really cultured Negro homes is, as might be expected, small. One reason is that thoroughly educated Negroes are as yet few in number. The handsomest home I visited was that of a physician in Wilmington, Del. This man was living in a fine old ante-bellum mansion with extensive grounds, which has recently sold, I have been informed, for something like \$50,000. This house not only had the charm of individuality, but it was furnished, so far as I am capable of judging, in perfect good taste. It contained one of the best general libraries I have seen in a private house. The mistress of this house was a graduate of Wellesley College. There are perhaps a dozen other houses owned by Negroes in the United States that could compare with this.

The entertainment in a Negro house is likely to be lavish. No matter how frugal the family may live at other times, there must be no stinting of the entertainment of guests. Not infrequently it will happen that a young colored man who has pinched and struggled to save money while he was getting an education, or while he was struggling to get himself established in business, will spend all his income as soon as he reaches a point where he is admitted into the upper grades of colored society.

One man, a physician in a northern city, with an income which averages between \$5,000 and \$6,000 a year, showed me his bank book covering a period of eighteen years during which time he had spent \$103,000. And yet this same man, during the time that he was working, sometimes as a school teacher and at other times as a house servant on a salary of \$25 or \$30 a month, had saved \$3,000 to put himself through college. Another young man told me that he had saved enough money as a porter in a Negro barber shop, while he was learning the trade, to buy a shop of his own but had lost it, when, after becoming the proprietor of the shop, he was admitted to what he called "society."

It is difficult to determine accurately the income of the well-to-do Negroes in this country. There are two and perhaps three

physicians whose incomes from their practice alone amounts to \$10,000 a year. There are several lawyers who make as much. A considerable number of men in business or in other professions make considerably more. As a rule, the business men save their money but men in the professions usually spend it.

The average income of a Negro physician in the South is not over \$1,500 but very frequently enterprising physicians will add to their regular earnings by maintaining a sanitarium or private hospital.

The most popular profession among the Negroes is, perhaps, that of teaching, one reason being that, in the past comparatively little preparation was required to enter it. Neither teaching nor the ministry is as popular as it used to be. One reason is the demand for men and women with better preparation; another is the poor pay. The better schools are, however, increasing salaries, particularly those of principals and of a higher grade of teachers. The following budgets indicate the standard of living among the better paid teachers:

Budget Estimate for Year.

Insurance, taxes, etc.....	\$168
Living expenses.....	384
Medicine and medical services.....	96
Clothing.....	144
Miscellaneous and incidental.....	66
Literature.....	42
Savings and investment.....	300
Total.....	<u>\$1,200</u>

Living expense does not include vegetables from garden or house rent, which is paid by institution.

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Allowance to mother.....	\$120
Charity, benevolences and religious.....	150
Property.....	300
Groceries.....	300
Insurance { Life.....	86
Household goods.....	6
Upkeep of house.....	100
Education of sister.....	90
Clothing.....	275
Books, magazines and papers.....	25
Total.....	<u>\$1,452</u>

Fuel, light, house rent furnished by state. Total income between \$1,800 and \$2,000.

The first of these budgets is that of one of the better paid teachers of one of the best of the larger industrial schools. The second is that of the principal of another of these institutions.

Negroes of all classes are willing to make and do make great sacrifices to secure the education of their children, but in the upper classes, where the children are few, they are usually spoiled; while on the plantation, where they are many, the family discipline is likely to be severe.

Home life among the educated and well-to-do Negroes appears as a rule, to be happy and wholesome; but nowhere is this more true than in those families where the parents, though educated, the income is so small that all members of the family are impelled to work together to maintain the standards of living and secure for the children an education, equal, if not superior, to that which the parents have enjoyed.

The Negro has made great progress in many directions during the past half century, but nowhere more so than in his home, and nowhere, it may be added, do the fruits of education show to better advantage than in the home of the educated Negro.